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TO YOU!

*A MAGAZINE...that Develops and Enhances  
the Art of Living Here and Hereafter*

VH 4-2

**Coma ... Immortality ... Clairvoyance**

(PERSONALLY SPEAKING)

◆ Nature's Rhythms

◆ "Why Things Grow Old"

◆ Evolution of Musical Instruments

◆ Individual Opinions

**The Child Labor Amendment**

(QUOTES FROM THE NEWS)

*Life Here and Hereafter Has A Common Development  
and A Common Purpose*

# TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops  
and Enhances the Art of Living Here and Hereafter*

Volume Four

April, 1937

Number Two

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# TO YOU...

## Just You



### Nature's Rhythms

**T**HE Ocean—with its dignity and majesty; its constant receding and proceeding; its incessant movement; its inevitable restlessness; its ever-existent agitation and subsidence; its outgoing and incoming tides; its shades of blues and greens gorgeously blended, the blues at times so dark in spots they seem almost black and ominous and engulfing, at other times when the sun is hidden behind a cloud of mist, blending into delicate, soft, somber hues enticing and enfolding—is a beautiful and inspiring example of Nature's Law of Rhythm in operation.

The storm comes; the waves become angry and menacing and destructive. They pound upon the sands, tear at their boundaries, fight and rend all things which tend to hold them in check. They lash out here at rocks and there at cliffs, striking at this wall and that bank, and trying to destroy whatever attempts to hold them within bounds. The sky is dark; the wind lashes them to ever greater effort and force. And as the walls and rocks and banks and cliffs come tumbling down they roar with delight, for are they not freeing themselves from bondage? So the pounding and the roaring and the wind continue on until finally, having expended their energies they slowly recede to their normal place again. Then comes the sunlight with its golden glow and Nature proceeds to repair the damage and replace the gashes and rent splotches with other particles and growths.

*The Law of Rhythm Operates Throughout The Entire Scope of Evolutionary Growth and Development.*

And this all is in harmony with Nature's Law of Rhythm.

No doubt at some time You have sat in the sunlight, or moonlight, or mist, atop a precipice overlooking a long stretch of beach and watched the rolling and tumbling, the breaking and gathering of the waves—the sensuous, smooth, undulating movement away out on the surface—as they gradually gained in momentum, power, and force. Slowly they approached nearer and nearer to the shore line; and as they reached the apex of their height the little white froth sparkled and bubbled and tumbled over and over until finally the force was spent and the waves broke and rolled and crept higher and higher upon the beach sands until You thought they would continue on, to roll up to you. Then they grew thinner, and thinner, slower and slower, until they began to recede, eventually joining the untold numbers of minute particles of water from which they were created.

Was not that a worth-while experience as You sat in awe of Nature's marvelous Law?

When one watches the waves break in the light of a full moon, the rolling and tumbling of the froth of the waves breaking seems like a thousand fireflies, or diamonds or stars twinkling and blinking, and sparkling simultaneously, flashing only for a moment and then gone forever; yet to be repeated soon after by another breaking



wave which breaks higher, flashes brighter, and sparkles more brilliantly than the other.

Perhaps this one is followed then by a wave which does not break but moves creepily and sluggishly with sullen, oily undulations onto the beach and back again into the depths from whence it came. But even this is fulfilling its mission in Nature's scheme by creating a contrast between the glittering, glistening brightness and froth of life and the somber, dour, dreary aspect of it. If all the waves sparkled alike the sight would soon grow wearisome but when the flashes of sparkling, glistening luster are contrasted with the smooth, quiet waves one can sit and watch for hours, it seems, awaiting again the dancing brightness.

Your own life follows the same Law of Rhythm in Nature. At times You are blue, depressed, disheartened; at other times the entire radius of your being glows with the glimmering gold of sunlight as You perceive some truth or have accomplished some task of achievement, or have experienced some joyous and joyful thrill.

You are like the waves, quietly gathering force away down deep in your soul. Slowly and consistently it gains in momentum, getting nearer and nearer to the breaking point when You give it expression. Then when You do break forth You glisten and gleam and sparkle with delight as You tell of some wondrous idea or thought or concept which has taken form within your consciousness. It makes little difference whether the idea or thought is wonderfully correct or ridiculously absurd, You radiate just the same; You glow with the light of enthusiasm and accomplishment, like unto the golden glow of the beauteous sunlight.

Can You not constantly detect a forward movement on your part as You work and struggle and labor to solve some problem? Then when You think You have it solved,

You relax and "let down" and the force of the wave is broken; your energies recede and You seemingly drop back to the point where You started before You began to make progress. At this point You grow impatient, thinking it is impossible for You to make further progress. You smoulder and fume down in the depths of your being until You begin to boil and stir within — which recreates energy and force and You start once more the undulating movement. Forward and backward, slowly, smoothly, consciously You work and struggle, finally taking another spurt forward, as the waves on the beach sands, going further on your course than You did before—much to your astonishment. The previous movement forward and the receding process actually had accomplished more than You suspected. They had brought about a balance, and through the balance You were able to put forth more effort and energy and gained more knowledge to help You in the future.

There are times when You harmonize with the Law of Rhythm and gain momentum, as when the tide is with You in swimming. You are then like the waves — able to roll and tumble harder and reach greater heights than ever before. But finally You break again and recede, but not quite as far as previously.

There are other times when the storms of emotions rage within You and the energy slowly gathers force. The sky of your Soul is overcast, the whole world seems dark and dreary—so dark it is almost black with despair—and all looks ominous and foreboding. You seethe and smoulder, breaking sooner or later and tearing and rending with such terrific force that You break beyond the safety bounds of the cliffs and rocks of self-control. You burst forth, doing damage to yourself and destroying much of the good You had succeeded in doing

through the beautiful effects of your pacific, controlled actions.

When the storm clouds have passed away and You lie bruised and broken from your terrific rampage, after a time the golden glimmer of the sun of peace breaks through and You, like Nature, begin once more to repair the damage and rebuild the wreckage of that which You have torn down.

Once more You rest content in the environment in which You find yourself. You adjust to it and plan to improve upon it. But who knows but that some day soon You will again gather the energy and the desire to

break the bounds all over again—until You finally learn to control the forces and energies which are yours by inheritance from the Great Creator of all things?

Your life is within rhythm. You progress forward as You expend the effort and the energy to do so. You recede and go backwards until You overcome the backward pull to the extent that it becomes minor to the progressive, forward pull.

You are subject to the Law of Rhythm in Nature. Cooperate with it, with Intelligence and Courage, and slowly and consistently You will reach your goal of Self-Attainment.



## God and You

### "Quintus Quis"

The following article seemed to bring out so cleverly the fact that man cooperating with Nature does much more than Nature alone that I could not refrain from copying it in full for your perusal. It is also in line with some of the most interesting articles that have appeared in "To You" and perhaps some of the readers would enjoy it.

—V. M. O.

"God and You"

"Editor the Christian Century

"Sir: I shall risk taking my theme from an old story. Once upon a time the Preacher walking down the village saw one of his flock busy in the garden which had been his only for a year or two. 'What a splendid garden God and you have made!' said the preacher.

"'You should have seen it when he had it to himself,' the gardener answered.

"This answer, as you will agree, opens the way to many great themes. Among them I can name at once: Freewill and Predestination, Wordsworth and the Romantic Teaching concerning Nature, Landscape Painting, the Modern Taste for scenery, and the Teaching of Karl Barth. That preacher returned to his home with many questions in his mind, and his pen was doubtless busy that night.

"You have friends, as I have, who are always ready to contrast what they find in nature with what they know of the works of man. Nature is all beautiful and only man is vile. If he had only left God alone! When I hear them rising to the heights of eloquence on this contrast I ask them where they have found nature without man, whether they think it always gracious and beautiful and whether, when it is beautiful, they would have known it as beautiful but for all they have learned of the earth where man has been at work with God.

"A traveler has described the islands and labyrinthine chan-

nels which form the south extremity of South America: The islands are densely wooded down to the water. If you land on them you find them almost intraversable, so dense is the growth of rotting trees. Nowhere can your foot reach the ground. Your progress must be made from bough to rotten bough and trunk to fallen trunk. The arboreal ruin densely clothes the earth. Everything is saturated with wet and the whole is a tangle of moribund vegetation. One of the largest islands is justly named the Land of Desolation! There without doubt God has had the place to himself. Clearly, if he made it for man, it was a place in which man had to fight to clear away the decayed matter, and indeed work a revolution. The romantic observer who says of nature that every prospect pleases ought to consider the islands of desolation; he should also cast his mind back to the days in East and West before man had arrived. There is a world known to the geologist and the biologist; but it is not either beautiful or gracious. When the ichthyosaurus roamed through the marshes, and man had not yet come, the landscape was not one of which it could be said to man, 'see how wonderful nature is without you!' I am all for keeping man in his right place, he must not think too high of himself. But justice should be done even to man and it is unjust to forget when we look at the landscape how much it owes to him.

"And much more might be said of the bearing of this upon evolution and ethics, upon the christian doctrine set forth when St. Paul tells how the whole created order waits for the revelation of the sons of God. The village field and the rotting vistas wait for man to arrive, for man in his true dignity. The differences between the churches also emerge when I consider the conversation of the preacher and the gardener: St. Paul, St. Augustine, Luther, Calvin, Wesley, Barth—are all listening. For if you once teach this theme, you can never make an end. But I must, your patience being now at an end. Ever yours thinking things together.



# The Spirit of Music . . .



## Comparison and Evolution of Musical Instruments

Verna B. Richardson

**L**ET US return for a moment to a consideration of the birth of the musical idea, thru man's own discoveries. It is possible that man while singing as he walked, became conscious of a definite rhythm. It may also have made him aware of the sound of an accompaniment to his singing. This would seem a logical conclusion, at least; so proceeding from this point we find him creating other sounds to go with his vocal melody. He goes from the stomping of feet and hand clapping, to the beating together of sticks and bones.

The next step is the solid wooden drum. The sound given off produced a distinct tone instead of a confused sound, and this discovery gave birth to the idea of uniting a series of wooden slabs of differing pitch. Thus were our instruments evolved belonging to the harmonicon series, such as the marimba, zylophone, etc.

The other instruments which were created from the same basic foundation were, of course, the percussion instruments. Drums of all kinds were made with a wooden base and skin or metal added. This one section alone would fill a good-sized book, for we find in every corner of the globe, among all races of

people, drums and tom-toms, patterned after every conceivable form in nature.

Pardon the seeming repetition as to the primitive formation of musical instruments, but I feel it is necessary here to refresh the memory thru showing again the evolution of music thru instrumentation. It is most interesting to study the relationship of the various instruments from their very simple beginning, and to note the strong resemblance in form of our modern musical devices to their primitive ancestors.

We have already noted how the first reed instruments had but a single tone and how more than one tone was developed on a single reed as other apertures were made for the fingers to operate. This was followed by the group of reeds mentioned in the articles on Chinese music. These reeds put together and played by means of a single mouth piece or blown with the nose, were an ancestor of our modern pipe-organ.

A primitive scale was in many instances a haphazard affair, as the pitch of the pipes was not originally planned in any sense of the word. But out of this investigation was gradually developed a scale. The primitive scales of different peoples, however, varied entirely

from each other because of the fact that they were not planned, but merely the result of unexpected happenings.

As has been shown, the first stringed instrument was a development of the old hunting bow of one string. To that were added other strings of varying pitch, until our lyre and other harp-like instruments came into being.

While this version may not be as poetic as the legends that have been handed down from remote times and from nearly every race of mankind, it is still very apparent to anyone comparing the shapes of the stringed instruments that this must have been practically true. This theory is not in the least changed by the fact that more than one species may have been merged into another or may have over-lapped in the course of their evolution.

We know that when the bow is taut, the string gives off a musical sound when plucked. As strings were added to form one of the most primitive harps, the bow was widened at one end and made hollow, thus creating a sound box.

There is another very ancient instrument on the same lines, upon which the strings are not drawn as tight, making a more extended arc of the bow. One end is flattened and widened and gives the impression of the long neck of a banjo. This instrument is still used by the negroes and is called the Nanga. It must have been a forerunner of the nefer and the banjo, the modern instrument so beloved by the negro of today. The nefer, in turn, seems to have been a link between the harp and the guitar—having a long neck, which is used as a finger board.

If you remember the shape of the lyre, which we see so often displayed in ancient works of art, you must see again the idea of the bow. This time, however, the ends have been drawn tightly together and held by a brace while the strings are put on at right angles with a sounding board at the bottom, or what constitutes the center of the bow.

Then came the lute which is round in shape, with a neck keyboard. After this, we see the guitar take its place in the procession, followed by the violin.

There is no need to elaborate upon the variations of the violin, with which we are all familiar.

There is an early fiddle, or Asiatic rebab, which developed into the three-stringed viol, used in European countries. This is box-like in shape, narrow at the top, with slanting sides, and has a long neck that protrudes beyond the base of the instrument. This rebab, if deprived of its head and tail, would resemble in shape the old dulcimer. It seems definitely to have been the dulcimer's ancestor. In this last named instrument (the dulcimer) the strings are put on from side to side of the box instead of up and down and it has a hollow sound-box with three holes in the top. Add to this hammers connected with levers called keys, and we now have a spinnet or piano.

The growth of the musical stringed instruments is due to the sound or resonance box. In the earliest forms, the membrane of skins was stretched across hollow pieces of wood or dried gourd. More than likely, the most primitive strings were made of hard twisted grasses. Then came the guts of animals, followed by silk and wire strings. All these last three are in use today. The idea of the use of a bow drawn across the strings of a fiddle, probably came from the discovery of tone produced by rubbing the string of one hunting bow across another.

Not forgetting the trumpets, horns and brasses of our own day, we find here another interesting beginning. The old Norseman blew upon a conch shell and many of the more primitive peoples used not only shells but the horns of animals, as well. In Bible times we hear the ram's horn trumpet spoken of and all these were forerunners of the various types of horns used in our orchestras today, such as

cornets, trombones, French horns and the like.

In ancient Egyptian sculpture we find specimens of different length flutes, some much larger than any in use today. It has only been within the last few years that an attempt to revive this complete family of instruments has been made. It was in London not so long ago that a quartet was made up entirely of flutes—treble, alto, tenor and bass. It often happens that when man strives for some more novel effects, he is merely going back over the same steps which have been trodden thousands of years before, by others of the human race.

The saying that there is nothing new under the sun, is not mere fiction. As the world wags on its way, it merely turns up from time to time, things experienced many lives before. We today are striving for variety and Nature allows us to dig deep into her treasure chest, where are placed the many thots, ideas, experiences and discoveries of long gone generations; and it is not unusual to find we have re-discovered things long known, but buried and forgotten. A record, however, has been made, even as we of today are being recorded in the book of time to be, perhaps, re-discovered thousands of years hence by another generation, race or incarnation.

We cannot tell how many times we may have placed our treasures of life and experience in the selfsame chest, nor do we know how many times we may have dug up our own past in an effort to perfect some one idea.

As we read of certain things recorded in the Bible, who knows but what we may be reading bits of our own history? Whether we left our personal records behind in Egypt, Assyria, Babylonia, Persia, India or China, does not in the least matter. What does matter, is, if we have progressed beyond our many former incarnations and if, in our study of ancient history, we can recognize the various steps in our own evolution. In other words, what have we learned and what do we know of our own status in the scheme of things?

# Pine Needles

Joseph A. Sadony

Time your efforts to Success by the clock of Nature. If you wish to live but for a day of splendor, then time yourself by seconds. But if you wish to bloom eternally, then count your efforts by centuries.

\* \* \* \* \*

Truth needs no defense, so why wipe out our understanding of it by senseless diputes with those who know nothing else than to dispute? The Conflict of Truth is simply the fermentation which produces the "pure spirit" of human grapes.

\* \* \* \* \*

Have you ever studied how whims and desires first enter your brain?

Why not do so?

It may surprise you how much easier not to think them Than not to dn them.

\* \* \* \* \*

May reminds us that flowers are to make sensitive the soul's vision;

And that seeds are the Keys to release the hidden Kingdom of Vegetation.

The beautiful flowers we behold are but an inspiration to us as roots

To strengthen our hope and faith to blossom as well.

\* \* \* \* \*

Every great man has a pet hobby which stabilizes him to success. He is never an extremist or he becomes a fanatic, a specialist who destroys by over-production of power unharnessed.

\* \* \* \* \*

It is best to master the language of your own efficiency, so you may the better recognize and read your own milestones, than to lose time in deciphering those of your neighbor whose identity lies far from your own.

\* \* \* \* \*

Read carefully, you fill your bins with seeds;

Write, and you measure your seeds;

Think, and you sort them.

\* \* \* \* \*

The natural absolution of **progress** is evident in many cases of genius due to hiding trivial faults. Mental scars of sin have made men gods because they strove so hard to hide them that not only did they outgrow them, but were absolved of them.

\* \* \* \* \*

**Thinker:** One who gives birth to action which carries the current of the waters to its permanent bed. He does not bow to God in ignorance, but of all creatures of the earth he is the most godlike. His character blossoms into that personality of creation which bears the fruit of **progress**. With his head in the clouds of the **abstract**, his feet remain on the earth or he will fail to survive as a Thinker.

\* \* \* \* \*

Those who are ignorant must be taught by force.

Those who read are willing to be taught.

Those who think, teach themselves.



# "Why Things Grow Old"...



Ire Brandon

## Just Books

This little corner has been assigned each month to the discussion, or rather presentation, of a book; not a weighty review, or a personal interpretation of the author's theme or ideas, in terms of the writer's individual philosophy. The book presented may be an old one, a new one, a novel, a scientific or philosophic book, but it will be briefed largely in the author's own terminology. Every individual possesses a more or less original response to things, which on the plane of the imagination corresponds to the created worlds of great writers. So, you are invited each month to meet a book. After the introduction, you may not wish to pursue the acquaintance in order to know it better, but this is true of people we meet, and it will be your gracious privilege to follow the same course with the book presented to you.

**A**N ARTICLE bearing this title appeared in *Harper's* (December 1936) by Roy Helton. While the author, as he states, does not contend that there are two kinds of time in Nature, he does state that man uses one of the *phenomena* of time to measure the other.

Mr. Helton opens his approach to the subject by expressing the view that "clock time measures the time in which things grow old." Why does any kind of time make things grow old? he asks.

What is it which destroys empires, arts, civilizations? Why do some men outlive others? What conditions the individual accomplishments of men—Shakespeare reached the zenith of his labors at fifty—Titian painted a great picture at ninety.

Civilizations, cultures, die. Great cities of the past are buried, forgotten—the great works of the thinkers who built them, who

held together their philosophical systems for ages, disintegrate into ruins; yet the culture of an ant hill remains the same throughout human civilizations.

"Clock-time" and "growing-old time." Do we grow old because of the passage of the hours, the days, the years? Do we stress the importance of the function of "clock-time" beyond its due? Is it because of our lack of knowledge regarding Nature's laws? Is the *physical* meaning of time hidden as Mr. Helton says, in Lord Kelvin's famous principle "Any restoration of mechanical energy can be attained only by a more than equivalent degradation somewhere else"?

The author states that the universe in expanding or diffusing its energies—the stars, the sun, love, human activities, all grow old, die, diffuse when they become over-specialized and when they cease cooperation for the general good, whether such "general good" deteriorates in a political system, man's own bodily organism, marriage, institutions and so on. The scattering of original energy, Mr. Helton suggests, illustrates the process of time in man and his activities and becomes the starting point in his battle with time.

The conditions which obtain in the human body, the physical growth of it, the diffusion of energy into individualized cells, the maturity, decline, and old age, the author compares with the rise and fall of civilizations. The analogy has been often expressed but it

retains its vitality and its fertility of logical possibility. It is inconceivable that Nature's evolutionary process throughout all the kingdoms, mineral, vegetable, animal and human, is not governed by definite, immutable laws. There must be certain laws, continuous throughout each and every kingdom, conditioning all phenomena, the manifestation only differing.

But to go on with Mr. Helton's article:

Man, knowing little or nothing of the *process* which scatters energies, lacking knowledge of the principles of control, having reached the peak of his physical power, his psychic balance proving inadequate, he surrenders finally to the dominance of some certain individual organ. There is an unbalance of power, a lack of cooperation and, as Adler expresses it "the organs one by one (in old age) abandon themselves to the pursuit of pleasure." His conclusion of this line of thought is a definition of time based on the human body, i.e., that one kind of time is involved in youth when all the cells and organs are less individualized and another kind of time is involved in old age, when all the cells and organs are definitely individualized.

It does seem probable, as Mr. Helton suggests, that there is definite knowledge in the parallel of what happens to the cells of an aging body, and the extinction of races, certain species of animals, cultures, civilizations, and so on, i. e., the scattering, diffusion or degeneration of the life energy.

A fine point is made in the following "In a dying race the structural characteristics once useful go on being more and more chosen, and more and more exaggerated, until they have passed the point of utility and become a handicap. Then the race succumbs. For once it has gone too far in a certain direction it cannot retrace its steps, any more than those tissues in our bodies, once differentiated, can go back to the period of growth and adaptation,

or the ashes and heat of a burnt match can be condensed again into a stick of wood.

Mr. Helton next takes up the two battles which, as he puts it "every living thing wages, one with the general diffusion of energy to which the concentration of life is a challenge, and one with time in itself which operates by the scattering of energy into parts of the living thing" and considers the principles involved in connection with three familiar and important things, i.e. (1) the Government of the United States (2) the emotion of love, and (3) the individual human being:

The Government of the United States is compared with any living thing. It is an expression of living power; it is growing. It began in a burst of energy and has, like a growing child, been defining and extending itself ever since. Certain changes have taken place which cannot be shaken off, not even to recapture the past. He cites popular suffrage as one of the things which cannot be retracted because men will not vote themselves out of a vote. It is impossible to impose an intelligence test on the electorate; it is clear enough that the necessary appeal to the least intelligent in all our policies is one of the inevitable causes of the decay of democracy. As the author contends, no matter to what level of general intelligence we may rise, the least intelligent will always have to be considered in our politics. On our present level, powerful demagogues have successfully appealed to the least literate and gained dangerous sectional influence, sometimes effecting the balance of national power.

It is generally true that an *aging* and *degenerating* culture may be estimated by the extent to which power has been extended to the unfit. Another apparent symptom of aging and one which also appears irreversible, is the inevitable growth of the executive power. It is easy to blame Mr. Roosevelt for the growth of executive bureaucracy, but the process was well developed before he was born.



Mr. Helton draws well the analogy between our bureaucracy-ridden government, with its specialization and differentiation of function, which have gone so far they cannot be stopped, and it is clearly seen how the whole function may go past the point of usefulness, as in an aging animal or human where the organs, developed at first for the general purpose of the whole body but do not stop there; for the growth process continues into the cells of the organs and they too become specialized and too fixed in their form for the whole organ to be any longer effective for the general good.

Mr. Helton continues that if our government is to escape the operations of time and the usual effect time has on living things that grow more and more specialized in their parts, we should fight against any further diffusion of power *downward* to the less intelligent, and we should fight against over-specialization in the structure we are depending on. His point is well taken that the Supreme Court is a device by which undue specialization is constantly checked.

And so with personal love: The emotional organization which is created between a couple who have fallen in love, and which organization has many of the characteristics of a living thing. It creates energy; it has powers of growth, of converting divided energies into a unified energy and it also has mortality and so falls under the laws of time. The love is consummated, the couple live together. Almost immediately energy-degrading forces begin to operate on them; other men, other women, kinsfolk, the mother-in-law interference stage. Woman's interests drag at the woman, man's interests drag at the man. All these efforts are toward a return to the original status with the love becoming a more and more specialized experience. Other conditions also work their influence in diffusion. Even children bring in a critical point of departure. If the interest in the child is allowed

to become more important than the interest in each other, the resulting scattering of the energy of love may end the marriage. And so on with the many other distractions, until that which was to fuse and keep young the emotions of two lives end as a mere accumulation of acquaintances and furniture. Some few couples have kept alive the depth and richness of emotion by spending their money on the things they *do* rather than on the things they have.

While one may not agree with Mr. Helton's interpretation of the way the two laws of time (as he states it) apply to love, his analysis is nevertheless provocative of thought.

In touching upon human life-span and health, Mr. Helton briefly states, in connection with the fight against old age "the fight against old age is not so much a fight for the duration of the body, as it is a fight for the capacity for happiness. When the stimulus of hope and ambition is lacking men age rapidly. When the man, (or even an organ in his body) 'abandons himself to the pursuit of pleasure' then decay sets in and death comes soon."

Mr. Helton sums up in a brief repetition as follows:

"Growing old is a diffusion of energy which in living things, and apparently in those feelings and institutions into which men transfer their life energy, takes a special form, and follows a typical pattern. This process will not retrace itself for us and though that fact is hard to accept, it does give us an advantage in our fight against time. For it compels us to realize that what is here and now is what we have to fight for. In every field we fight time by a concentration on whatever the living thing exists for. In a cathedral that was for the glory of God and not the vanity of man. When that fact was lost sight of gothic art passed into senile decay. In love it is for the fusion of two lives to keep their emotions young, and when that fusion becomes second-



ary to lesser purposes, the energy has become random in form and love dies. In a government it is for maintaining the youth of the spirit of a culture. When that is lost sight of . . . the government grows old. In all these cases the essence of the process is the increase in random forms of activity, and that fact seems to give us a general and usable law of time."

\* \* \* \* \*

Civilizations, cultures, die! Yet the culture of the ant-hill remains unchanged throughout the ages! If there is any inspiration in the endurance of the culture of an ant-hill, in an organization so fixed and systematized as seemingly to endure automatically outside the very Law of Evolution itself, one's peculiar inspiration in this respect might have a set-back in reading Maeterlinck's "White Ant." Nature here apparently in some remote experimentation, antedating the appearance of man on any planet, carried out the idea of communism to a complete and logical conclusion, with a thorough illustration of the deadly effects of the standardization of life, endeavor and intelligence, abandoned it and left it as a warning, a lesson and an enduring illustration for man, that the way of progress is not static, but that it may even be in so-called degeneration and in the decay of cultures and civilizations.

Why should man "battle with time"? Time is Nature's safety valve against the machinations of man and his individual intelligence. Growth, death and birth, are they not merely phases of the procession and progression of evolution, Nature's great plan for the individualizing of intelligence? This is the great law over all subsidiary laws which governs the universe—the Law of Evolution. Birth is the positive phase of this law and continues in this aspect to govern up to a certain time or cycle-point in man's life, after which the negative phase predominates.

It would seem that man's real lack of knowledge lies not so much in his ignorance

of the *process* which "scatters" energy, as in his lack of knowledge as to how to *control* the forces which disintegrate his own bodily functions until he has accomplished, on the intellectual plane, all that he is capable of accomplishing in this life. In his ignorance of Nature's laws and of how to protect himself against their ravaging effect upon his physical and mental powers, Nature waits; it would seem, until man has reached his maximum attainment along a certain line of endeavor. In the "diffusion" of energy, and final death, perhaps Nature destroys merely the physical, and conserves the energy.

While Mr. Helton states that when a government is dying, when the emotion of love has become dispersed, and when man's body succumbs to old age, these are illustrations of the diffusion of energy and that the process cannot be reversed nor retraced and that this particular fact gives man an advantage in his "fight against time" he expresses indirectly the fundamental lesson which Nature has recorded for man (perhaps for herself) in the culture of the ant-organization, a permanently recorded illustration of what happens when a culture becomes fixed in its so-called perfection.

The Egyptian civilization lasted long in comparison with others because during that period the emphasis was on the attainment and right use of knowledge. Intelligence in that civilization occupied the throne. When the source of the knowledge and intelligence became contaminated, Egyptian institutions of learning, its culture and art succumbed and that great era of human endeavor closed.

In comparison, Rome and its culture lasted but a day. The emphasis there was on *things*, not on intelligence. Roman culture swung the cycle of its being in a comparatively short period and the energy therein reverted to the source from whence all energy comes and passed out of its individualized manifestation of that time and age.

# The Great Highway ...



## Individual Opinions

**T**HE following letter received is of interest:

*"Dear School:*

*"I received your January number of TO YOU and in reading it the one article that attracted me so much is The Great Highway (Illusionment). When I read this I wondered what is wrong with me and my husband; there is not one thing in this article that I can truthfully say I ever did. We have been married twenty years last October, have two girls, one eighteen years and one fifteen years. I never tried to hide one thing from my husband before marriage, as I never did anything I was ashamed of or cared for him to know. It has impressed me so I read it all over to my husband today; he says the same as I did. We have grown to love each other more each year. Seems just opposite from the article. So many told us before marriage—it won't last long, soon gets old; but not so with us.*

*"You mention—'Let any man or woman dare say that these things are not true.' I say they are not true in my life and my husband also. We may be too few to leave any impression but at least I shall try.*

*"You also say—'they are so rare that Individuals deserve to be cannonized and thus elevated to the deified position of Saints.' I had never thought of taking such a position but I have been thankful for that which I call Complete Happiness.*

*There is Beauty and Dignity in Nature's Sex Principle. Only Man Degrades It.*

*"We can say since our marriage which is twenty years, that so far we have saved ourselves the shock of disillusionment. It says that if there are any exceptions to the general rule they are so few that it is hardly worth while to consider them. So it seems to me as I read that statement that the ones that are living a better life are not worth even to be considered. Maybe not so by men but The Great Creator will not forget to consider us I am sure. If it was left up to men all would be in vain. But I am not in the least discouraged. I have often wondered why so many marriages are failures and it seems to me that it is Illusionment.*

*"I have noticed so long our friends—oh, I don't know how to express it, but they seem to hate it that we seem to love each other so much; also our girls say: 'Oh, yes, you love mother more than me,' or 'You love dad more than me.' I tell them—'Why not? You will marry and leave us then we would be in a fix if we loved you more than husband or wife.'*

*"I was raised in a home with two half brothers and my dad and mother never said a kind word to each other and my mother seemed to think her two boys were all and I was an outcast. As my dad was of a quiet nature he didn't seem to show much love, if any, for me. Although now if I ask him he would do anything for me. Mother has been dead seven years. And when I was young I prayed to the Good Lord for a good husband*



*if there were such a thing, and my prayer was answered. There is no one on earth could be any better to me and love me more. I hope this hasn't been too long and tiresome. I enjoy To You very much and get a lot of good out of it.*

*"Mrs. ———."*

Many thanks, kind friend, for your letter. The simplicity, the sincerity, the patience and tolerance silently expressed all indicate a truly contented and satisfied person.

There is very little to be said concerning the letter except to call the writer's attention to the fact that she seemingly has misunderstood the statement made — "If there are any exceptions to the general rule above stated, they are so few that it is hardly worth while to consider them, as such, at this time."

This statement is not intended as belittling those who are satisfied, contented, and at peace in their married relation. It merely states that inasmuch as there are so *very few* of these, time will not be spent, at this point, on a consideration of them, but rather along a line of helping those who are not deriving these joys from their married association. Certainly those who are now living better lives and enjoying the beauties and satisfactions of marital felicity receive ample consideration from Nature in their own individual lives and in their own contentment.

Attention is called to the wise and wholesome attitude of this husband and wife toward their children, and in their clear and broad viewpoint regarding the time when the girls will leave the home to travel their own roads of life. This attitude is to be commended; many parents sadly lack this understanding and appreciation of Nature's laws. In so many cases parents allow their attraction and affection for children to become paramount to their own relationship;

then when the children strike out on their own journeys of marital life they feel lost, with nothing toward which to look forward, and no mutual association between them.

Just such a wail was received some time ago from an intelligent woman whose life is almost a wreck since her three children married and moved to other parts of the country. She has a fine husband who is devoted to her and who has kept his interest in life active. He is retired from business but continues his association with friends and books. The wife, on the other hand, has for years devoted herself entirely to her children, neglecting him, and accepting his attentions and courtesies as secondary and matter-of-fact. Now she has no interest in life except her far-distant children who are occupied with their own interests. There is no companionship possible between herself and her husband because she sits around and grieves over her loss, while he accepts the inevitable and adjusts to the present conditions. The situation is unfair on the part of the wife, and very selfish indeed.

While this condition is found perhaps more often among mothers than fathers because of the more close association between mothers and their children while the fathers are out in the world earning the living, nevertheless it is found also among fathers. In either case it results in marital infelicity and dissatisfaction and is an obvious example of parental selfishness.

Here is another opinion:

*"Dear Editor of TO YOU:*

*"This is to thank you for sample copy, Christmas number of your magazine. I realize I have been missing a great deal by missing this magazine 'that develops and enhances the art of living, here and hereafter.' You have very kindly sent this number as a sample copy about every year, and each time I promise myself I will subscribe. Right now*



*I would do that, but, I must remit for two other magazines we are taking—it is a shortage of funds.*

*"Especially on account of the Sex-question articles that have been running I'd like to subscribe, although I do not agree with your belief about the functions of the sex organs. You believe there are two functions, love function, and procreative function. Most merely humans seem to believe that too.*

*"Therefore you will say that, while the procreative must stop when we leave this world, the love function will continue. But this does not agree with the Christ-saying that 'In heaven there is no marrying nor giving in marriage.' Nor does it agree with the spiritually-minded saying, 'To be spiritually-minded is life.' Married or unmarried, 'to be carnally-minded is spiritual death.'*

*"Don't you think it about time all 'Christian' people, especially writers, quit their salacious monkeying with the sex question?*

*"To be a Christian is to follow the teachings of Christ. He said, 'you shall not even look upon a woman, if a man—et vice versa—lustfully,' to say nothing about this 'necessary sex gratification' you talk about in this article. Aren't humans more than animals?*

*"'As a man thinketh in his heart so is he,' spiritual or carnal; truly human, or worse than beast, it seems to me.*

*"Thank God, beasts and birds cannot think about this sex question! They have innate decency we call instinct. We have inbred salaciousness we call 'natural.'*

*"You have been very kind; to be frank, I am fearing you are weakening, even as the 'King' in the warm presence of 'Wallie.'*

*"I have read Nancy McKay Gordon and Alice B. Stockman on sex; it was a nasty dose for me; maybe I needed it, maybe not!*

*"To those who are pure, all spiritual things are pure.*

*"Very sincerely,*

*"Dr. and Mrs. —."*

This letter also is a sincere expression of opinion. The frankness and earnestness of it are appreciated. It expresses, perhaps, a bit of intolerance, a very strong belief, and a willingness to accept statements which the writer wants to believe true, rather than an acceptance of the evidences of Nature and the principles and laws under which Nature operates.

There are individuals who have worked out, to their own satisfaction, that all sexual relationships are lustful, and therefore sinful, unless indulged for procreative purposes only. Both men and women acquire this idea; in many cases it constitutes a phase of development through which temperance is learned. Each individual has a right to solve his problems, sexual and otherwise in his own way; that is the only way Nature has decreed whereby benefit may accrue to him.

Total abstinence from the sexual relationship can be practiced constructively and in some cases is wholesome and beneficial to the individual. But it also can be practiced destructively and wreak much havoc in his life.

It often is found that where total abstinence is practiced in the married relation it is because one or the other of the parties refuses to participate, for some reason or other, and not because of both individuals' free choice and desire. When this condition exists, very often the courts of law are resorted to in order that the marriage may be dissolved, for according to law, a marriage between two individuals of opposite polarity is not binding when either party refuses to participate in the marriage relation. This is man-made law; but most man-made laws are founded upon a form or phase of Nature's universal laws.

Total abstinence is practiced by some married couples; but where it is practiced un-

der suppression rather than self-control (which seldom is recognized) extreme nervousness, irritability, and inharmony result between them. They merely shift from one extreme to another.

Temperance is the watchword, in the marital relationship as in all other phases of life. The man or woman who refuses to take a glass of wine because he knows if he takes one he will crave more, is not an example of temperance. He totally abstains from the one drink because he cannot trust himself.

The man or woman who practices total abstinence in the sex relation because he fears he will over-indulge in lustfulness if he lets down the bars at all, is not temperate. He is merely coddling his own weakness.

The good Doctor, writing the above letter, supports his idea and concept that the sex relationship is solely limited to this physical world and for the procreative purpose only, by quoting from the Bible a statement which the Master Jesus was credited with making: "In heaven there is no marrying nor giving in marriage." There is not. In "heaven" (the spiritual world) there are no children to be given in marriage, nor is there anyone else who has the right to give in marriage. But it is also to be noted that the statement does not say anything about *mating*; only marriage.

In the spiritual world there is mating between men and women, but it is consummated solely upon a harmonic basis. Therefore, when two Individuals of opposite polarity meet and harmonize, they are already mated and join in living their lives together so long as the harmony continues. In this realm fewer mistakes are made in choosing mates, therefore the matings last longer and are far more pleasant than in the physical realm.

The correct statement from Matthew, chapter five, verse twenty-seven, twenty-eight, is:

"Ye have heard it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

But it does not say that Jesus said thou shalt *not* do it. He merely stated a law leaving man free to act according to his own desires and knowledge.

Married or unmarried people can lust; either can lust; and both can be temperate. Just as married people can either or both be drunkards, or gluttons, or can be temperate in both eating and drinking. This is their privilege and prerogative. This opportunity of free choice and action enables them to make growth and unfoldment.

Again: "Whosoever looketh on a woman to lust after her" — looking and lusting both are psychological acts; there is nothing of a physical nature here. It is purely a lustful action of the Soul. If a Soul can lust while in the physical world, can he not just as surely lust after he has entered the spiritual world? He is no better or worse when he passes into that realm; he is the same person, with the same propensities and weaknesses.

So often the animal is cited as being more moral and of higher type than Nature's human creatures. He is not more moral, he merely operates under the automatic laws and processes of Nature and therefore cannot be sinful, or immoral if he wanted to be; he is not responsible for his actions, even to the extent of killing. An animal kills another animal, but this is not considered as murder, any more than an animal killing a human is considered murder; neither is it when a human kills an animal. But when a human kills another human this is considered murder, because the human knows better than to destroy another human and is held responsible according to his knowl-

edge. Man alone, in all the kingdoms of Nature, is capable of being immoral. Therefore he is responsible for his actions and thoughts; the animal is not. Nor can he be held as being more moral than man, whatever he does or does not do.

However, the birds and beasts are quite concerned over the sex problem when their mating season arrives. This is evident to anyone who has been associated with animals and birds to any extent. If You happen to have a pet, You will find it becomes quite a problem to itself and to you during the mating season; the difference lies in this: Nature has provided only certain mating seasons in animals and birds; in the humans she has turned man loose to regulate his own mating instinct.

"Don't you think it about time all 'Christian' people, especially writers, quit their salacious monkeying with the sex question?"

Closing one's eyes to a condition, ignoring it, refusing more light on it, will never right it or help anyone to a constructive solution of it. This attitude on the part of people is one of the most retarding elements and greatest drags to progress. If humanity in general is to progress in the marriage and sexual relationship it is necessary for them to learn about the natural principles and processes involved in it. They can do this only through frank discussions of the subject among themselves, by writers who have information on the subject, and by teachers who know Nature's principles and processes in operation. Too long the eyes of society have been closed to this most vital problem. The time has come for an awakening.

Perhaps those who are offended by discussion of the sex problem would profit by a self-analysis as to why they squirm or are repulsed by the thoughts of one of Nature's outstanding principles and processes. A

good self-analysis is a wholesome experience and a great help at times. Perhaps it is for these to look into their own Souls to determine if they are entirely free from lustfulness and able to see one of Nature's most beautiful operations, apart from all salaciousness.

The Sex Principle is one of the loftiest in all Nature. It is at the basis of all life and living. Only when man, in his own sordidness, pollutes it does it become degraded and unwholesome. "To him who is pure all things are pure." To him who has the vision to see Nature in her beauty and glory, the Sex Principle in operation is uplifting and beautiful.



## Variety

M. A. B.

One would have a hard bed;  
Another softest down;  
One would eat rich viands;  
Another on them frown;  
A fifth would laugh quite goily  
As on through life he stepped;  
A sixth, wrapped in solemnity,  
Had often for life wept;  
A seventh at the whimsies smiled  
Of all his kith and kin;  
The eighth delivered diatribes  
Against his fellowmen;  
A ninth expected direst doom  
To fall upon the world;  
The tenth foretold Utopia;  
So goes the merry whirl.  
But —  
Variety's a law of life.  
This I believe is true.  
Else tell me please, and if you will,  
How else could you be you?



# The World Moves Along...



J. W. Norwood

## INTERESTING PSYCHOLOGICAL EFFECTS

I know a man who escaped decapitation by an eyelash in a sudden drop of an elevator into whose shaft he was peering. He went home limp and adrip with a perspiration so offensive he had to burn every article of clothing, including his shoes. It recalls an article Rufus Steele once wrote on an odd psychological perfume generated by fear in the diamond back rattler. Ordinarily the aroma from the diamond back is similar to sweet apples, pleasantly aromatic. But aroused by the fright of an approaching enemy, it fills the air for a mile around with an unbearable stench.

Then, that relative—a cousin as I recall—of Warwick Deeping, the author, who awoke one night in the room of an isolated inn along a bleak stretch of the Cornish coast. He lit a candle and standing over him was a wild-eyed maniac with an upraised broad ax. A sudden scream caused the madman to turn and run. The victim at his shaving mirror next day discovered a faint blotch on his neck. Under inspection it had the outline of an upraised ax in blood red and remained a permanent token of his terrorizing experience.

Also there is the odd impress so often expressed in mass thought in a given area. A returning visitor from London tells of the blank despair the night of the King's take off. In thousands of restaurants food was ordered and untouched. One play sold but 37 admissions to foreigners. Strangest of all, patients in hospitals whose conditions did not permit them to know their sovereign was thinking of quitting his throne, in almost every instance, grew more feverish and restless during the night. Similarly there was much unrest in hospitals everywhere during the Ohio Valley floods.

(O. O. McIntyre, L. A. Examiner)

## BEASTS SWAYED BY ODD POWER

SYDNEY, Feb. 12. (UP)—Hubert Lee, ardent "zoo fan," has become so friendly with the animals in Taronga Park here that the animals not only obey his commands, but several of them, so he insists, talk to him.

"It certainly is remarkable the way Lee is able to get the animals to obey his wishes," Charles Camp, the zoo overseer, declared. "If ever animals have tried to talk to man, they have tried with Lee. There is no doubt that a great and uncanny understanding exists between him and the animals."

During one of his tours of the zoo, Lee walked toward the ostrich enclosure. When he was still quite a distance off, the ostrich became restless and ran up and down its enclosure until Lee came into sight. Uttering a peculiar noise, Lee approached the wire fence with a wave of his hand. Instantly the ostrich

became quiet and settled on the ground, its long neck waving to and fro while Lee talked to it.

"Enough! You had better go," Lee said finally, and the ostrich arose and withdrew to the back of its enclosure.

"Oocha; Oocha! Bruin, I want you to waltz for me," Lee said to a black bear. Lazy and indolent, the bear suddenly became a furry ball of activity. It hurried toward the parapet of its den. In a second it was pivoting around and around its enclosure, paws raised above its head, while its bulky body swayed to and fro to a tune Lee whistled. Later a fierce yet shy hyena ran to the wire fence to meet him, and lay in quiet content while Lee stroked it through the mesh.

A source of constant danger to the keepers who must venture near it, a brindled gnu came quickly from its corner to rub its cheek against that of Lee.

Lee was struck with the idea of cultivating the friendship of animals nine years ago.

"I had noticed how friendly and understanding a dog could be," he said, "and I decided to find out if it was not possible to reach a similar understanding with other animals. My experiments have been most successful."

(Asheville Citizen)

## HOW A SCIENTIFIC DISCOVERY WAS MADE

In 1904 a French scientist named Benedictus dislodged a bottle from its shelf in his laboratory, and it fell to the floor with a crash. It shattered but to the scientist's astonishment it retained its shape. None of the particles was scattered. Benedictus remembered he had been using collodion in solution in this bottle. By some chance the solvent had evaporated, leaving a skin of cellulose nitrate on the walls of the bottle. A few days later he read in his newspaper of an auto accident in which a young woman had been seriously cut by flying glass. The two events connected themselves in Benedictus' mind, and laminated safety glass was the outcome.

—Byron C. Foy in *Scientific American*

## MASONRY BAN

BUCHAREST, March 14.—(AP)—Rumanian soldiers with fixed bayonets were posted in front of numerous Masonic lodges in Bucharest today while the government and the Rumanian Orthodox church joined forces to suppress Masonry.

The Orthodox synod, in an announcement which charged the Masonic order with "anti-Christian and anti-government activities," denied Christian burial and other church services to active Masons.

The lodges, however, indicated a determination to continue functioning.

(L. A. Examiner)

# Quotes from the News . . .



## The Child Labor Amendment

Vera M. Olson

*"I Do Not Believe in a Word That You Say but I Will Defend With My Life, if Need Be, Your Right to Say It." —Voltaire.*

**L**AST month's "Quotes" should logically be followed by an article from some authority in Masonry qualified to give the "other side of the coin," but a search of the current magazines reveals nothing explicit on this question, no doubt because Masonic literature, including such publications as "The New Age," "Morals and Dogma," and "The Great Message" so accurately portray the spirit and purpose of Masonry that it is unnecessary to make explicit defenses. Masonry can and must stand on its own intrinsic merits.

So let us turn to a more current question and one which has inspired much effort on the part of many statesmen, churchmen, educators, and lay citizens for a number of years. Again there is a slight possibility of a Child Labor Amendment being enacted into the Constitution of the United States. The following article gives some information of much interest to those who are trying to decide whether or not to write to the members of their legislatures to support it.

"Ratification of the child labor amendment to the federal Constitution now awaits the favorable action of only eight more states. The legislatures of twenty-eight states have ratified, four of these within the past two months.

The most important front upon which the contest for ratification is now being waged is New York, and the strongest force that has been mobilized against ratification in New York is the hierarchy of the Roman Catholic Church.

"The full force of this ecclesiastical opposition to the child labor amendment became clear at the hearings conducted by the judiciary committee of the New York assembly after the resolution had already been adopted by the senate. The daily press, ordinarily very cautious about giving publication to any part that the hierarchy may take in political action, has been entirely frank about this. For example, the *New York Times*, after mentioning the strong support given to the measure by President Roosevelt and Governor Lehman, says: 'On the other hand, as a chief factor in the opposition are leaders of the Catholic Church. At the hearing bishop Edmund F. Gibbons of the Albany diocese bore a message from fellow bishops and Cardinal Hayes urging that the resolution be voted down.'

"Explaining the rather easy passage of the ratification measure by the Senate the same paper says: 'The resolution was put through in the Senate by a surprise move at a time when the Catholic Church, with no warning

in advance, had no opportunity to exert its unwavering opposition.' Commenting on the sudden shrinkage of support in the assembly: 'Where the Democrats are concerned, the shift against ratification may be attributed wholly to the showing of opposition by the Roman Catholic Church made yesterday at the public hearing on the Kleinfeld resolution before the assembly judiciary committee. Every Roman Catholic bishop in the city, as well as Cardinal Hayes, was out on record as opposed to the child labor amendment. Experience has shown the influence exerted by the Catholic Church with Democrats, a large number of whom are of the faith.'

"This influence is not limited to those who are 'of the faith.' Governor Lehman is a Jew. Nevertheless, says the *Times*, 'the Governor is in a somewhat delicate position in dealing with an issue upon which the Catholic Church has taken such a pronounced stand.' The Democratic leader in the assembly is not a Catholic either, and he is for ratification but he hesitates to present caucus pressure to bear, 'since for the rest of the legislative session he will be compelled to depend on the Democrats, of whom possibly a majority are Catholics, to see the legislative program through in the assembly.'

"In making these citations from an authority not open to the suspicion of sectarian prejudice and predisposed, for reasons of journalistic prudence, to play down the religious angle of any political question, our sole purpose is to make it clear that the influence of the Roman Catholic hierarchy is solidly aligned against the ratification of the child labor amendment; not to criticize the hierarchy for taking sides on a political question. Churches are always taking sides on questions that involve political action, and the Roman Catholic bishops have as good a right to oppose the child labor amendment as the Methodist Board of Temperance and Public Morals had to oppose the repeal of prohibition. That we hap-

pen to believe that the bishops have taken the wrong side does not affect our judgment as to their right to take the side that they think is right. That the Roman Catholic Church is numerically strong and that the influence of its hierarchy upon its lay members, including those who are also members of the legislature, is perhaps greater than that which any Protestant body could exercise over its lay members under similar conditions, may give anxious thought to those who oppose the policies it espouses, but it does not diminish their right to espouse them.

"The only questions that can be profitably discussed in this connection are: Why is the Roman Catholic Church opposed to the child labor amendment, and how can it be persuaded that the amendment does not threaten its interests if this is indeed true?

"The proposed amendment empowers Congress to 'limit, regulate and prohibit the labor of persons under eighteen years of age.' Webster's *New International Dictionary* gives this as the first of its ten definitions of labor: 'physical or mental toil; bodily or intellectual exertion, esp. when fatiguing, painful, irksome or unavoidable; work.' We are reminded that these terms describe not only work that is done in factories and fields for wages but also work that is done in schools, in the household and in the barn-lot.

"If Congress is empowered to legislate and prohibit all labor by persons under eighteen years of age, including study and 'chores' then federal legislation might invade two fields in regard to which the Roman Catholic Church has definite convictions. (1) It might prohibit attendance at parochial schools, under guise of 'limiting and regulating' intellectual exertion; and (2) It might encroach upon the authority of parents by prohibiting them from requiring the reasonable cooperation of their children in the performance of household tasks. The way would be opened for an 'Oregon law' on a national scale; and there would



also be the chance of a law under which Susie might appeal to a federal inspector when she is asked to wash the dishes, or Johnny might successfully oppose an order from his mother to bring in kindling or feed the chickens.

"But the issue must not be belittled by trivial illustrations. These are real and important issues. Is it the function of government or of parents to decide what school children shall attend and what work they shall do for the benefit of the family? It is pointed out that these fears might have been avoided if the proposed amendment limited Congressional control to the *gainful* labor of children. And that is true. But that limitation would also have left children at the mercy of parents who overwork them, especially on farms, and deprive them of education for the sake of having an extra and unpaid 'hand' in the household or in whatever industry the parents are conducting. Such cases are by no means few. In fact, the great bulk of child labor at the present time is not in factories but in agriculture, and it is not *gainful*—at least for the child.

"But however that may be, the amendment is as it is. As already adopted by twenty-eight states, it applies to whatever the court might include under the term 'labor.' The amendment must be voted on as it is written, not as it might have been written. Would its adoption threaten either of the interests which the Roman Catholic bishops wish to protect by defeating it?

"There is no reasonable grounds for any such apprehension. It is difficult to see how anyone can seriously fear lest Congress will attempt to regulate students out of one school and into another on the pretense that this is 'regulating labor,' or that any court would uphold any such an interpretation of the term. As a matter of fact, no court, from the lowest to the highest, ever has interpreted 'labor' as including study in school or light domestic tasks in the home. If Congress and the courts were going to take the term as covering every-

thing that all the dictionary definitions include, from physical and mental toil to the pangs of childbirth, it would be no great help to prefix the word 'gainful,' for the meaning of that is equally elastic. According to the same authority, *gainful* means 'productive of gain, profitable, (and only in the third place) lucrative'; and *gain* means, 'increase or addition to what one has or that which is of profit, advantage, or benefit.' So if the student studies to any good effect, or if the girl at home acquires any beneficial training by helping her mother in the kitchen, both are engaged in 'gainful labor'—if one cares to justify the use of the phrase solely by recourse to lexicography. But neither courts nor legislatures follow that method.

"The proposed amendment confers upon Congress no powers that the legislatures of the several states do not already have. Many states have adopted the measures to limit and regulate child labor, but no one has ever made the slightest gesture toward stretching these laws to cover anything except what is commonly known as work. When it is said that a child has left school and gone to work, there is no doubt about what is meant. Oregon is the only state which has attempted to require that all children of school age should attend public schools. This was a piece of specific legislation not an extension of a child labor law; and it was invalidated by the federal courts. There is no reason to suppose that the federal government would be more prone than the states to encroach upon the prerogatives of the home or the interests of the church if it had the same power. It stood, in fact, as a bulwark against such encroachment in the only case in which it was ever attempted by a state.

"The case for the child labor amendment rests upon these simple and incontestable facts: child labor requires limitation and regulation, primarily in the interest of childhood, secondly in the interests of industry. State legislation is inadequate and unsatisfactory,

first because it requires industry in states that have good laws to compete on disadvantageous terms with those states that have bad ones or none at all, and second because there are states in which conscience on this subject has not become sufficiently sensitive to give adequate protection to children employed in factory and field. Because it is a national problem, only the federal government can satisfactorily handle it. It is impossible to frame a constitutional amendment giving Congress power to legislate in this field without giving power to legislate unwisely, but this is merely a risk that is implicit in every delegation of power to any governmental agency. Since this risk, such as it is, already exists in the power now possessed by the states, it is diminished rather than increased by the grant of corresponding power to the federal government. The amendment involves no threat to

Catholic schools, or to the sanctity of the family, or to any other religious, moral or civic interest. It does give promise of bringing relief in a situation that is desperate for thousands of children and difficult for many employers.

"The fate of the ratification resolution in the New York assembly is still in the balance as this is written. It is not a party question. The forces of both parties are divided. At this moment the Roman Catholic Church holds the balance of power. It will incur a serious responsibility and will sadly misrepresent its own tradition of interest in social welfare if, moved by a fear of a phantom danger to its own institution, it persists in throwing the weight of its great influence against the ratification of the amendment."

*(The Christian Century, March 10, 1937)*

## Cheerfulness

Shireen

Cheerfulness and Gloom are both contagious. An Individual has no moral right to go about making others unhappy by reciting his melancholy fears, woes and difficulties. These are his own problems to be worked out to the best of his knowledge and ability. If he has a teacher or friend who can assist him with wise counsel, he has a right to discuss his problems with such an one. Otherwise, he should keep silent and not go about trying to lean upon others and enlist their sympathy, by destroying their peace of mind and cheerfulness, with his personal difficulties and sorrows. Many Individuals do this because they are consumed with the cancer of Self-Pity and affection, always having an audience, is the means they use for making others miserable with them. This is extremely selfish.

Cheerfulness is a magnet that draws good into the life and affairs of the cheerful one. To those who remain cheerful even in adversity, Nature gives her rewards—since cheerfulness is an important part of constructive living. We cannot always smile, and only the fool goes about always grinning; but we can keep the "Cheerful Attitude of Soul" to the best of our ability and refrain from depressing others, by keeping silent regarding unpleasant things when there is no necessity to speak of them.

Aside from the moral issue involved, it is never an act of wisdom to discuss one's difficulties at random and without discrimination. It scatters energy that could be used in solving our problems and has tendency to give the difficulty importance and power. Troubles ignored have a way of vanishing and taking themselves out of our environment. This explains why some people are always in trouble. They hold onto trouble with both hands and will not let it go. By thinking and talking trouble they not only hold onto what they have, but attract more to keep it company.

You have perhaps heard the saying, "Trouble never comes single." It truly appears not to, because the individual to whom it comes continues talking and thinking about it and attracting more to it; instead of doing the best he can about it at the time and then dismissing it from his mind insofar as is possible.

Do you now begin to see why it is so important to keep Cheerful? If you want Harmony, it is very necessary. It is also a part of your responsibility not only to keep cheerful, but to refrain from depressing others. It is impossible for the melancholy individual to achieve a Harmonious Life because melancholy draws discord and trouble into one's life and affairs.



# The Diary of a "Dead" Man...



## Henry Stockbridge

(The *Diary of A 'Dead' Man* is published in this magazine as corroborative and confirmative evidence of the definite fact that people in the spiritual world exercise hypnotic control over people in the physical world, as explained and elucidated in *The Great Psychological Crime*. Also because it contains interesting statements which bear out the fact that hypnotism and mediumship are analogous processes, destructive in their effects.

The "notes," obtained through Mediumistic Control, while representing the Wrong Process for obtaining knowledge, do contain certain facts (italicized by the editor) which confirm the position taken by Natural Science. In presenting this article, the reader is asked to keep clearly in mind that the *Process* of Mediumship is quite a different thing from the *facts which may be transmitted* through that process.

The spiritually embodied Individual acting as the control and speaking through the medium was a well-known historical character in this country as well as abroad. His true name is withheld at this time, "Friendship" being used in its stead, as he requested. — The Editor.)

**I**N REFERENCE to the episode of the Johnstown Flood, which "Friendship" refers to in the record which follows, a few words of explanation seem to be in order. A friend of the medium's brother had called upon us that evening, filled with enthusiasm, and conversation, in regard to a movement of some kind, by which his group of men and women were about to uplift the masses of mankind from the slough of defeat, in which, it seems, life had somehow left them — and lead them on to victory, or wealth, or fame, or something — I've quite forgotten what;—in fact, I was not quite sure at the time what it was all about, but he cited the thrilling episode of the then recent Johnstown flood, as a glorious example of what he intended to do, particularly stressing the saving of the masses and the futility of the effort to help the individual.

Others besides the medium and myself had evidently been listening in for the door had

no sooner closed behind our visitor when "Friendship" expressed himself through the medium as follows:

December 13, 1900

"Friendship, in all its meaning.

"My friends, charity is sweet, because it is good; it is good because it is an attribute of God.

"The episode of the Johnstown flood given as an example, may be looked at from both sides. You are standing at the sluice or dam. You discover the leak. You see the multitude below. Your eye, also, takes in several individuals between yourself and the multitude. They are helpless to save themselves. You rush to save the multitude. You might be able to give a thought to one of these poor individuals without loss of time. You could snatch one of them from the roadway and the act would be to your credit as much as the saving of the multitude.

"No one will maintain that a kind word given to one who perhaps needs a word of sympathy, is a crime. Therefore, the charity of giving one who needs physical strength a coin is not a crime. You cannot help the multitude, but you can help the individual, and who will suffer?

"The world will never be redeemed by any reformer. The work of redemption began when the great sacrifice was made. It will continue to progress until the light of everlasting truth permeates all.

"Man is born of woman. *His soul is created at the time he is born.* He lives his life. He knows the difference between right and wrong. *He must progress upward or downward as his soul desires.* He is not reincarnated.

"He lives his life upon the earth, he reaches perfection in the hereafter.

"I may speak upon this subject if you desire. There is only one law which is easily understood if the soul is allowed to be the guide. Mountains of physical force cannot bring one atom of spiritual truth to be understood by mortals. Immortality is sure. It proves itself in everything that has life."

"Friendship, will you give us your signature or your autograph?"

"Yes, I have not forgotten. You shall have it. I would like to have you sit on Sunday evening. I will try and give it to you at that time. It is a little difficult to speak when the slowness of words retards the fluency. There is a message of love from Walter. It is sent to — the vibrations — but he is gaining strength rapidly. He is glad Henry is seeking light. Goodnight."

\* \* \* \* \*

December 16, 1900

\*"That will do very well. I did my best, my friend. It was a very complicated task. Just a moment — 'In six days the Lord made the heaven and earth, the sea and all that in them is.' God created the world for man, and at the same time created everything for the good of man. Nothing has been created since then and nothing ever will be created. God was the beginning, God is the end. There was nothing before, there will be nothing after. Therefore everything was created for the end which is perfection. The tree was given life because it was useful to man. When the tree has reached its proper growth it is killed; it dies. That is the end of the tree's life, but the products are used for the whole.

\*Referring to several signatures which he wrote very rapidly for us before he began to speak.

Man perfects the products, each particle of which is used. The stone is quarried. That is beautified by the ingenuity of man. Great walls are builded; but they do not last forever because they are material. They fall into decay. They finally are absolved into nothingness; they are annihilated. There is no further use for the stone, but of course, new stones take their place. It is so with all material things. They are in reality just what they were when made by God. They can never change. They take on new shapes, new beauties; but that is what they were created for. They have been used for the purpose for which they were given birth. Therefore their mission is ended.

"*There are different spheres of spiritual life but the soul can never change.* The body which was the shell encasing the soul is of no further use. It dies. It is annihilated. It can never live again in any form. Every atom was created to fill its mission and every atom will remain in reality just as it was at first. When perfection is reached there is no need of material things, for that is the end of all. The only reincarnation is the development, the progress, the perfection. Man is the image of God. God and the Soul are immortal. All else must have an end. I think this explanation will be satisfactory if you will study it out. It is difficult to cover much ground in the space of time we are allowed.

"We had better try again for the signatures before you go away.

"My friend, you will need no introduction to your friend, Mr. Savage. You — never mind. Patience. Tuesday night."

\* \* \* \* \*

December 18, 1900

"Friendship. The conditions last evening were so favorable that I thought it was well not to miss the opportunity. The medium's physical form received somewhat of a shock, but it will not do him the slightest harm. What I wish to convey through the writing was that you will be prepared later on to write



a book 'How to Live.' That is the title; and in connection with this I might say that there is no objection to your using the messages that you have already received. It is more difficult to give them connectedly under the condition which we are obliged to have. You understand. I have tried to make them perfectly clear to your understanding, but a few words here and there will not alter the sense and they may read more satisfactorily. I wish it were within our power to remove all the obstacles which stand in the way from isolating ourselves from all the routine of business for a while; but it will come later. You are learning every day, and so the work is progressing.

†"Mr. Savage has done much for the great cause. He has led many a soul to the right path. He has no need to regret his inability to prove scientifically this great truth. The spirit parting from the body was never known to suffer pain when the physical life had been in accordance with the soul's teachings. If there was nothing beyond, why does a sweet smile play upon the lips at the last earthly moment? The soul realizes at this time the great release in store. It welcomes this release gladly. It should show and prove to the sorrowing one gathered about, that the loved one is being born to perfect rest. The aged see more clearly than the young as they approach the door to eternity. *Their spiritual vision* is open and it is wrong for those who are left behind to doubt that these souls see their friends who have gone before, standing by the bedside to welcome into life, their dear ones.

"They are not illusions, they are real. It is wrong to say these fortunate ones are delirious or something worse. This is only one proof that may be given. There are multitudes of others, but they are all of a spiritual nature.

"The last signature is as nearly correct as it will be possible for me to give. There may

be some flaws, but it will be recognized. Shall I speak about the play?"

"Yes, if you think best. I want to ask you some questions. Whichever you think wise; your sight is broader than mine."

"Yes, but very often you see clearer than I," he answered.

"Are spirit photographs possible?" I asked, "and how could I obtain a photograph of yourself, my brother and my sister?"

"They are only possible," he replied, "through the combination of the positive and the negative, or the combination of *two substances which are concealed within your frame and within the frame of the medium*. I speak of it in this way that you may see it more clearly. If you should meet a photographer who is sensitive and can become *en rapport* with your desires, you will succeed in obtaining the results you wish for. A spirit photographer is not always successful, because he must have the proper conditions. I cannot recommend anyone in particular but I will try and guide you in the right direction. If you should meet with one of these photographers, you will be impressed as to whether he is the sensitive for whom you are searching. Spirit photography is a fact, but it is very rare; that is, very rare in that a distinct resemblance of the face desired can be made. I think that will be sufficient upon the subject as I cannot help you just now."

Then I asked 'Friendship' if I would ever have a son. After a very long pause, he replied:—"No! I will simply say this. The vitality is not strong enough in the frame of your partner. Shall I speak of what I see? I think there will be a life created, but it will be of the weaker sex, and its earthly career may be short. You will not think of this in any way but that it is, and will be, just as it should be. I can only give you what I see. I think we had better postpone the synopsis of the play until Thursday. I will do my best for you then. I thank you, my friend. Good-night."

†Minot J. Savage, Pastor of The Church of the Messiah, on 34th St., New York City.

# Personally Speaking . . .



## Coma—Immortality —Clairvoyance

**S**EVERAL inquiries have been received concerning the status of the case of Helen Wills Love who passed into a state of unconsciousness after hearing herself tried and convicted for the murder of her husband on New Year's Eve. For seven days she has been in a state of coma, defying all efforts of medical treatment to arouse her. Several specialists were called to the case by the jail physician; at last Dr. Marcus, a psychiatrist, entered the ranks and began a series of psychotherapy treatments which resulted in her return to consciousness.

As there were cameras, cameramen, electricians, and publicity men present when the final successful treatment was given, making motion pictures of the procedure, You no doubt will have seen something of it in the motion picture theatres before You read of it in this magazine, and perhaps will be interested in reading more about the strange aspects of the case.

It was reported by the jail matron that Mrs. Love (who since recovery has denied this) threatened that if she were convicted she would *will* herself into a state of coma, from which she would not recover. Her brother states that she had previously done this, remaining in a state of unconsciousness for several days, being finally awakened by strains of her favorite music played in her room.

During the past seven days all manner of physical methods and tests have been used

*Coma or Trance Control? Clairvoyance or Telepathy? Material and Immaterial — All Are Points of Interest in the Daily News.*

and made to arouse her. Pins were injected into her flesh, strong lights were flashed before her eyes, potent solutions of ammonia and other drugs were held under her nostrils, all without effect. Dr. Marcus worked through the auditory channel of sense, talking to her, willing his words and thoughts to register on her consciousness. He succeeded.

The question has been asked: Was this a case of subjective spiritual control or trance mediumship? If not, what was it?

Judging from all the reports and indications at hand, it was *not* a case of subjective spiritual control or trance mediumship.

The great majority of trance conditions do not lend themselves to complete inactivity and stupor of the subject; if complete trance control is effected, the controlling individual uses the subject's organism for some kind of activity — talking, acting, doing things. That is the reason for the complete trance, that the subject may be used without interference. In Mrs. Love's case there has been nothing but stupor and inactivity.

Also: If it were a case of spiritual control, Dr. Marcus could not have reached her consciousness through the auditory channel; because when a subject is under the complete control of a spiritual hypnotist he is subject only to the latter and without his consent, the subject's consciousness cannot be reached.



The case unquestionably is one of fear and horror reacting on the soul. The horror of her situation—the death of her husband, the surrounding circumstances, the trial, conviction, and penalty of prison term—caused a terrific shock to Mrs. Love, the Intelligence. In that mental condition she withdrew her consciousness away from the physical plane, went to sleep, and ceased then to function through her physical organism, leaving her in a state of what is known to medical science as coma. But in this condition she did *not* withdraw consciousness from the spiritual plane. If she had, neither Dr. Marcus nor the strains of music could have reached her consciousness. She would have been in a state of catalepsy. Whether Mrs. Love knowingly and intentionally withdrew her consciousness from the physical plane, or whether it was done unknowingly and unintentionally, does not alter the result. The consciousness was withdrawn from the physical to remain active on the spiritual, and she rested for seven days in a “coma.”

When Dr. Marcus talked to Mrs. Love, suggesting ideas and thoughts, he was speaking to her spiritually also. As he has a spiritual body as well as a physical one, his thoughts express themselves spiritually as well as physically. Mrs. Love's consciousness received the *spiritual* impulse and thoughts. These vibrations were sent out from his intelligence over his spiritual organism, reaching her consciousness through her spiritual sense channels. She responded to these and her consciousness again began to function on the physical plane.

One of the most interesting episodes connected with this case was the statement made by Dr. Joseph Dunniger, a New York hypnotist, who, when asked if he could arouse Mrs. Love through the hypnotic process, answered: “Without the consent of

the subject, hypnotism is impossible. She alone can snap herself out of this condition.”

“Without the consent of the subject hypnotism is impossible.” Dr. Dunniger admits he could not hypnotize Mrs. Love without her consent; neither can any other individual, physical or spiritual, hypnotize another individual without the latter's consent.

Unknowingly, perhaps, Dr. Dunniger realizes that Nature has provided protection for every Individual against control by any outside Intelligence. Every person has this natural protection.

\* \* \* \* \*

Simultaneously with this interesting news item appears another, as follows:

#### EXISTENCE OF UNSEEN POWER TOLD

Dr. Gustaf Stromberg, famous Mt. Wilson astronomer and physicist, has advanced a remarkable theory for a “reasonable scientific basis for the immortality of the soul, and the indestructibility of the memory,” it was revealed today in the current leaflet of the Astronomical Society of the Pacific.

The noted scientist, who recently offered a new theory on cosmogony, declares the physical universe has a dual aspect, which he terms “the material and the immaterial.”

*“It is very significant, he said, ‘that we cannot observe radio waves as such. It is their effect on electric particles which changes them from an unobservable potentiality into an observable activity. The radio waves are links which connect the moving electrons in the transmitter with those in the receiving sets.’*

*“The motions of bodies in general are governed by pilot-waves. It is their subtle hands which govern the motion of stars and planets, and of objects on the earth.*

*“Since our sense organs can only be activated when certain forms of energy are imparted to them, it is natural that we have given special emphasis and reality to those elements in the universe which carry energy in observable form. We are inclined to regard the earth as more ‘real’ than its gravitational field.*

*“If we admit the existence of an actual distinction between the material and the immaterial world, we can to some extent understand certain phenomena in living organisms, phenomena which otherwise appear to be entirely inexplicable. \* \* \**

*“We are built of matter, but there is also something which gives us not only the structure of living organisms, but also consciousness and memory. The latter belongs to the immaterial, rather than the material universe.*

*“There are several reasons for believing that certain fundamental immaterial elements in plants and animals can exist without being associated with matter. Some of these elements are extremely stable and appear to retain their properties after the death of the individual.*

*“On such a basis we can obtain a physical picture of the entities which in plants and animals carry inherited characters. Some of the entities are so stable that the corresponding char-*

acters appear to have remained practically unchanged during millions of years of organic development.

"It may also be possible to assign a space-time aspect to mental phenomena in general. In that case we should be able to picture a physical structure of memory and assign reasons for its permanence, in spite of the continuous renewal of the atoms in the living brain structure.

"We may also be able to obtain a reasonable scientific basis for the immortality of the soul and the indestructibility of the individual memory." (L. A. Herald and Express)

Slowly, step by step, physical scientists are approaching the point of acknowledgment that there is a life after physical death, and a world which lies out beyond that of the physical senses.

At Duke University, Dr. Rhine has made over one hundred thousand tests in an effort to "isolate" Telepathy and Clairvoyance. In the November and December issues of *Harper's* magazine Ernest Hunter Wright has written two articles, setting forth the findings of Dr. Rhine. Of the many important statements and conclusions which he says Dr. Rhine has reached there is one of first rank importance; that is, that Clairvoyance and Telepathy are one and the same thing. Certainly this is a boon to all mediumistic clairvoyants. Here is a foremost educator and scientist claiming that Clairvoyance is a fact. While this has been known for long ages, so far physical science has scoffed at the idea and the majority of people have scoffed at it. Now the mediumistic clairvoyants have the backing of physical science. At least, as long as there is a doubt in the public mind as to whether or not Clairvoyance and Telepathy are one and the same thing, they can use the findings of physical science to bolster their claims to constructive methods of contacting the spiritual world and people.

Clairvoyance is a destructive, subjective psychic process, performed under the control of a spiritual hypnotist. Clairvoyance is mediumship; the process is performed by a spiritual Intelligence who understands

the method of operation. Through this process the controlling spiritual Intelligence is able to control the nervous organism of the eye of the subject, through which impressions are conveyed to his consciousness. The spiritual control is able to impress upon the subject's consciousness whatever picture or image he may desire.

Telepathy is a constructive, independent psychic process. It is a process wherein the sender, or broadcaster, fixes his attention upon some object and mentally projects the image or picture toward a particular individual who is receptive and thus is able to receive the impression on his own consciousness.

Quoting from Mr. Wright:

"The various tests in question were all made with a pack of cards, twenty-five in number. Each card in the deck bore on its face one of five different designs—a circle, a rectangle, a star, a cross, or a set of wavy lines—and each of these designs appeared on five of the cards in the pack. Anyone who took the test, under whatever conditions, was simply asked to name as many of the cards as he could without looking at them and without sensory access to them."

If the picture or design to be transmitted is a star, for instance, the sender sees the design of the star on the card. This design is transmitted over the optic nerve to its inner extremity somewhere within the brain center, and there is transformed into a psychic experience. With the impression fixed in his consciousness he proceeds, still psychically, to project it from his consciousness out over his spiritual organism to the spiritual organism of the receiver, from whence it reaches his consciousness and is transformed into a psychic experience for him.

This process is accomplished through the magnetic forces of the sender and is received by means of the magnetic forces of



the receiver. Magnetism is used in the process entirely, which differs from the radio process in that the latter is accomplished through electricity.

The human body constantly is generating magnetism, both physical and spiritual. It is this element which makes it possible to submit images from one individual to another, or to submit messages. But You will note that it takes two people to make a test of telepathy; a receiver and a sender.

Only one physical person is required for a test of Clairvoyance. This person does exactly what the receiver in the telepathy test does—he receives impressions from another individual, with this difference: the sender is in the spiritual world and has the receiver under his control, although in such case the control may be so slight as to be almost indiscernible to those not familiar with the process.

There is a definite distinction between the receiver of a telepathic message or image and a clairvoyant: The telepathic receiver is always in an *active*, receptive condition. The clairvoyant is always necessarily in a *negative*, receptive condition.

This difference is difficult of detection unless one is acquainted with both conditions, for the average persons, upon questioning, will tell similar stories as to the methods and processes used.

Telepathy and Clairvoyance are not one and the same thing. In Dr. Rhine's tests it is said that all the individuals making them obtained the same results both telepathically and clairvoyantly. While the results may have been the same, the processes were different. The two processes are irreconcilable—one is independent, the other is dependent; one is active, the other passive; one is constructive, the other destructive. In both processes there must be an active and a passive Individual—but the distinction lies in the fact that in the one process there is psychic domination through

the will of the one Individual, while in the other both parties are free and independent.

Dr. Rhine is accomplishing a splendid work. Perhaps if he were to read the chapters on "The Three Brains," and "The Process Involved" in *The Great Psychological Crime* as also the principle and process of Mediumship, he might find something helpful to his further experimentation.

When physical scientists recognize that each Individual has two bodies, one interpenetrating the other, that there are two worlds of matter, one finer in vibratory rating than the other, much mystery will be cleared away for them.

When asked by a reader and student of Natural Science if "clairvoyance" was the correct word to be used by Dr. Rhine in his work, the following reply was received from one of his assistants:

"Dear Mrs. C———:

"Dr. Rhine wishes to thank you for your kind letter of January 6.

"We recognize the difficulty you express about the use of the word 'clairvoyance.' We try to get around this by the use of the more generalized concept 'extra-sensory perception.' It may be that even a less specific term should be used such as 'metagnomy.' The fact that the subjects cannot localize the experience is a simple fact of observation. Whatever word we use to describe the capacity, it must take into account that fact. We cannot use 'intuition' because that term includes insightful knowledge gaining upon ordinary sensory presentations. While these are customarily explainable upon known psychological principles, it may be that extra-sensory perception enters into many intuitive experiences.

"Thank you far your kind expression of interest.

"Yours very truly,

"Charles E. Stuart."

While there may be a diversity in terminology and a divergence of opinion as to results, the efforts made by Dr. Rhine to identify Clairvoyance and Telepathy are worthy of the attention and interest of all progressive people.

Dr. Alexis Carrel, another physical scientist,

some months ago publically stated that clairvoyance and telepathy are proven facts and the world of physical science eventually must recognize them as facts in Nature. So the world of physical science moves closer and closer to a recognition and knowledge of a world of matter beyond the physical.

# To Your Health! . . .

## The Lowly Lemon

### Violet Ultra

In a recent article the lowly lemon was eulogized as one of Nature's most beneficent health agencies. It has long been recognized as such by Naturopaths and people interested in utilizing Nature's own contributions; but not to such a great extent by the regular medical profession engaged in treating diseases of the human body.

Harken now to the following quotation from a current newspaper, disclosing the fact that the lowly lemon is coming into its own among the regular M. D.'s as a potent factor in dealing with stubborn and distressing physical conditions.

#### NEW LEMON VITAMIN CURE FOR BLEEDING

It's a brand new vitamin.

It is definitely effective as an aid in major operations. It has been found to cure capillary bleeding and trench mouth and scurvy.

And it has been traced so far only in California lemons and Hungarian red pepper.

Those were disclosures made here yesterday by Dr. A. J. Lorenz, research chemist with the California Fruit Growers' Exchange, who is assisting in one of the most extraordinary "detective hunts" in modern scientific history.

Goal of the search is the definite segregation of this most mysterious of the vitamins, a baffling substance that so far has been designated as citrin, or vitamin P. When it is separated from its affinity or twin, the common vitamin C found in large quantities in oranges and lemons, it is expected to be recognized as one of the most important medical adjuncts of the age.

In addition to its proved efficacy in raising capillary resistance so that excessive bleeding is curbed during operations, it is thought probable that the substance will be of value in treating hemophilia, that mysterious malady commonly known as "easy bleeding" and associated particularly in the public mind with royalty like the children of ex-King Alfonso of Spain.

\* \* \* \* \*

Real discoverer of citrin is A. Szent Gyoergyi of Budapest, now working with the Josiah Macy, Jr., Foundation in New York. The discovery itself was the first step in the detective part of the story.

It happened as two scientific trails came together — Dr. Kendall at Mayo's Clinic in Rochester found vitamin C in ox glands and Dr. King at the University of Pittsburgh found vitamin C in lemons.

But the pure vitamin C from ox glands did not prove helpful in hemorrhagic conditions as did the vitamin C from lemons.

This was the clue that intrigued Szent Gyoergyi.

He decided that there must be an additional element, some vital factor in the lemon vitamin C. And he found it, by experiment, in Hungarian red pepper, too.

Most difficult part of his work was that he could experiment only upon human beings. There is no animal that can survive the ravages of scurvy or the effect of vascular purpura, or beneath-the-skin-vein-bleeding. They all die before they reach the experimental stage.

So Szent Gyoergyi had to depend upon an occasional human. These were sufficient, however. In repeated tests he found that his Citrin, or Vitamin P, from lemons or red pepper in fourteen days would clear up a hemorrhagic condition when pure Vitamin C from some other source was useless.

\* \* \* \* \*

Strangest part of the trail of Vitamin P is that the value of scurvy with lemons and red pepper has been known for 200 years. These remedies were employed on the old sailing ships back in the days of pirates and freebooters.

It took a modern sleuth equipped with a microscope, an ability to put two and two together and a great deal of patience to find out what it was all about.

The next big problem is to find a more practical and less laborious method of separating Vitamin P from its big, clinging brother, Vitamin C. The present extensive process of trial and error, distillation, chemical reaction and one thing and another is far too costly to be effective.

This is where Dr. Lorenz is trying to help. In his laboratory are rows upon rows of test tubes with Vitamin C from lemons in various stages of breaking down. Somewhere, some day the way will be found to get Citrin away from Vitamin C in a simple manner.

The particles of Vitamin P itself look like little needles under the microscope while common old Vitamin C is made up of big fat globules. There's no danger of confusing them. But they stick together as if they were component parts of fly-paper.

When they are more thoroughly disentangled medicine will have taken a great stride forward. (L. A. Times)

\* \* \* \* \*

All Hail the Modest Lemon!



# What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

## YOUR DEPARTMENT

### EDITORIAL COMMENT:

Every growing thing at certain times needs to be stimulated and invigorated that its growth and beauty may be enlivened and enhanced. Nature has her own ways and means of doing this through her various elements. In the vegetable kingdom she accomplishes it through the falling rain and the warm, sunshine with its health-giving rays. Thus life in the growing vegetation is renewed and revived.

The same thing is true of man's creations. For instance: This magazine and this work must be stimulated and invigorated now and then by the infusion of new ideas to enliven, renew, and revive interest in its progress and growth. This can be done partly through the editorials and by the various writers, and partly through the efforts of the readers. Both elements are necessary for the continuance of activity and interest in the Work and Movement. Without the combination of the two only a minor degree of success can be attained.

All of this leads to a point. But first read the following letter:

The last time Mr. B. called he expressed regret for the increase in the size of TO YOU because the present size is too large to go into a coat pocket and to fit well with other books in a bookcase if bound and is less convenient generally. Some time ago my sister expressed regret because now it takes up so much room on the reading table. I liked the smaller size because it was easier for one who uses bifocal glasses (as I do) to read. So, if the size of TO YOU should be reduced I think some subscribers will not regret it. Difference in size could be compensated by number of pages.

Asheville, N. C.

Mrs. \_\_\_\_\_.

The point is this: Shall the size of the magazine be reduced to conform to the size of the Text Books? Shall the name be changed to express more definitely its connection with Natural Science and The Philosophy of Individual Life?

Now what do You think?

Two years ago, in conformity with a request made by the newsstand distributor, the size of the magazine was enlarged, that it might be more readily seen on the newsstand. Also the design was altered to meet the same requirements. Since that time several requests and suggestions have been received from readers and students asking a return to the previous size, stating that the name did not appeal as much as some other name might which indicated its connection with The Great Work, and indicating that the type of material given was not quite satisfactory from a student standpoint.

Due to limited distribution facilities and conditions, the newsstand distribution has been temporarily discontinued. Therefore, there is no longer need for the larger size, the more unconventional name, or the lighter type of material—if the majority of the readers desire it otherwise. There is but one

way for this to be determined; that is, by each reader writing and expressing his personal opinion and desire. If You would prefer a different name, one that will appeal more to You and your friends, send in your suggestions. Just to make it more interesting, a morocco-bound copy of THE GREAT MESSAGE will be presented to the person sending the best, most appropriate name, together with any helpful suggestions, before May 15th, when the June issue goes to press.

Now set your mental machinery to work and get ideas. Send them in as soon as possible—don't wait for "George to do it." The editors and writers will do their part if You, the reader, will do yours.

## GIFT COPIES FOR PRISONS

Yours of December 10th reached me in due time, but I have been discussing the matter of supplying prisoners with your wonderful magazine and we find it would be much better and reach more men and women in prison, if you would send two or three copies to each prison and let the proper officials create a circulating library and pass them around to those prisoners we designate.

If this program meets with your approval, we will appreciate it very much if you will send two or three copies each month to the following names. \* \* \* Many more prisoners will receive the benefit of your generosity, than to send the same number of magazines to as many individuals.

Since May 1913, The Great Work has been my greatest guide and helper, and your office files will show how many times I have given this book credit for the help it has been to me. If I had the money, I would gladly pay the subscription price for men and women in prison to read "To You."

J. F. Wright

Founder, Pathfinders of America

## ARE WE RID OF DEMOCRACY?

I have only comment to offer the magazine and its work. No criticism. Nothing to add.

It is not political machines or armies or any special kind of government that bespeaks the destiny of civilization. It is true they make or mar the immediate at any time. Dictators, churches, and the various organizations may come and go, but human society lives on forever. And never is it better or worse than the individuals that compose it.

Organized effort is only a result of the individual effort to adjust the self. Thus all of our problems are fundamentally rooted in our individual selves and the road to happiness is primarily an individual one. Possibly, secondarily a cooperative one? Those who promote individual unfoldment we should approve.

As the human family travels along the evolutionary road of progress our feeble attempts at cooperation fail to answer our

purpose in some respects and leave problems always to be solved. Sometimes the dark clouds of problems envelop us and darken our way somewhat but always the light finally shines through and we go on.

In the past few years I seem to have trouble in keeping sight of the silver lining, but as I watch the clouds roll and tumble and as I listen to the rumble, with its increasing intensity, sometimes I almost shudder in despair and sometimes I yet can get a glimpse of the silver lining. But always I am conscious that it is there.

I think in the near future we are to somewhat change the direction of our efforts—from trying to attain happiness through special privileges to a course more in a cooperative direction. When the times comes that we individually pull ourselves out of the wreckage, left as a result of selfishly directed effort, and look about for a place to start progress anew, and upon a more reliable basis, no doubt the question will still be with us as to what to do about private ownership and private management of industry for profit?

There would be no doubt about these things being fine privileges if only we had not abused them and used our added power to exploit our fellowmen. The question will be how to avail ourselves of the splendid privileges without the bad results recurring?

Since we are rid of democracy (and not to be bothered with so much liberty) now we can look forward with anticipation to the time when we will get it back again. Meantime, we can bathe our troubled consciences in the soothing confidence that we will appreciate it more fully next time. And also we will not so badly abuse the splendid privileges which it affords. Through being deprived of these privileges possibly we will learn all the sooner how to appreciate them. Thus the problem is solved individually.

The storms of chaos will have vanished, the light of liberty and prosperity will shine with an added brightness, the oil for the human machine of society will contain more brotherly love, and some of the holes in the road to happiness will have been filled with wisdom.

Salt Lake City, Utah

Perry Robb

## THE IMPERSONAL ATTITUDE

The editorials in the last issue have been very helpful. Thanks so much for all assistance, through the several channels.

It seems one of the most difficult things for me is to get the impersonal attitude toward others; caring only for their welfare and not loving them so much, in the attitude of suffering over their problems and their errors, knowing the penalties involved; trying to keep in mind that these loved ones must suffer, too, in the process of gaining knowledge thru these experiences and that all my loving them cannot change it—and I shouldn't want to change it, since it is a part of their individual evolution. Yet I go on absorbing their pains and sufferings like a sponge and almost breaking my heart over them. Yet I do believe, I am getting a fresh grip on what courage I possess and am starting to build back. I mention this because I know you are really interested in my progress; and it is appreciated indeed.

Tonight a man came into the hotel, walked right over to the news rack and took a copy of TO YOU, and came over and paid for it. From his manner it was known he came especially for that. He seemed to be in a hurry, so there was no conversation except "Thanks." But I was pleased that he came in just for that.

Kansas City, Mo.

J. H.

**ED. NOTE.** This is a problem many individuals have to face in their evolutionary struggle. To be able to stand by and let those near and dear to one live their own lives in their own ways, is a difficult feat at times. To look on with compassion in one's own soul and without interference, yet not become indifferent to the errors and mistakes made by them, is a delicate adjustment for anyone to make. Between any dear ones a strong magnetic bond exists. When either of them is suffering or enduring physical or mental pain, a vibratory activity is set up; through the magnetic connection the one person receives all the vibrations set in motion by the suffering one. If the one is a human "sponge" he absorbs all these painful vibrations and suffers likewise. If he is strong enough in himself to control his emotions, he can be conscious of the vibratory sympathy, and still forego the suffering.

Be sympathetic, be kind and tolerant toward the weaknesses of your loved ones, but sustain your own wholesome attitude of strength and courage and poise, and you will be far more capable of assisting at a crucial time when your efforts can be of help. When you suffer with the loved one, you weaken your own self and lessen your ability to be of help. When you anticipate the penalty under the Law of Compensation of a wrong your loved one is committing, you suffer through the anticipation as well as through the actual realization. And all the time Nature intended only that the one who committed the destructive act should suffer. It is well to be understanding and generous to your fellowmen as they stumble and fall; you can gain much from their experiences; only do not soak up their pains and griefs, which is of no help to them whatever. And at the same time do not become indifferent to them.

## THE ARTICLE ON FRUSTRATION

TO YOU arrived late this P. M. and I have spent over an hour mastering the article, "Frustration," which caught my eye. I believe it will digest. The first time through it didn't click. The next time I began to see a thread of continuity; and finally I believe the idea percolated.

It was hard to read. I looked up the definitions of more words than I usually do for a whole issue of the magazine. This is good practice, of course, but how many will trouble themselves to do likewise should they find it necessary? (See page 20, col. 2, last p.) How does the author determine that we err 9 out of 10 times in our "efforts to progress"? If I had a workman so inefficient I'd have to pass him along to someone else. "Turn about" etc. Perhaps we may make mistakes 9 out of 10 times but would all 10 efforts be directed toward progress?

Again in the third from last line, page 22 it ends, "about ninety percent of the time." Even if the author is correct, is it good business for one's self respect to admit failure or wander about in the woods of futility 328½ days out of each year? Such a condition **would** be disconcerting not to say discouraging. It appeals to me our batting averages in life's problems are considerably above .100%. Our Elder Brother, TK, sets a far more conservative example in the use of figures. "Figures don't lie" but they can make liars out of us unless we carefully consider how to handle them.

The thots on setting forces in motion I liked, but I find I have been misled. Einstein isn't the only one who knows about the 4th dimension. In all seriousness—I would like to see more of the application of the 1st, 2nd, 3rd, and 4th dimensions to the Harmonic Philosophy as I have apparently overlooked this subject in a fairly comprehensive perusal of



the whole of the publications of The School.

In conclusion: The basic thought, to me, is good, but, may I say, a trifle highbrow? It would have been more easily understood had it been couched in simpler terms, such as the 850 basic English words. Sometimes I have a feeling I need to follow this last bit of advice myself.

It grows on me daily to be content to let my conduct speak for me. How earnestly I hope that it is the kind of sermon it should be. Truly, I am beginning to learn the wisdom of "the living of a life."

Portland, Ore.

T. W. S——

## AN EXPERIENCE WITH DEATH

I have been very ill; double pneumonia on top of a punctured lung and asthma. And it appears from present developments that I have beaten all three of them; that is, the pneumonia spasms were so violent that they tore all the diseased tissue of my lungs and bronchial tubes. Dr. L——, who gave me up from the start and practically abandoned me as a goner (he actually abandoned me, giving as his excuse that I had no chance) says he never heard of such a thing. I and Mrs. C. consider it a real miracle and a triumph of the Will to live and make good. I fought for my life like a bulldog, not because I feared death—I passed through that gate at the height of the crisis and it was far more pleasant to go on than come back to the struggle—but there was always the dominating thought in my mind "You have not made good" and also that loyalty to my dear wife and fellow soldier demanded that I stick to the game until I win it, so that she may be justified in the sight of her relatives for all she has gone through.

I had a most wonderful experience with our old friend Death! As I tell you, I passed over the line and saw that all our terrors are foolish; our outlook is wrong. We look into the grave and consider the corpse, instead of looking ahead. As the Being who had me in charge informed me "In this life you never look back at or think of an old coat when you have outworn it and cast it off! Then why think of the body; it only harbors the being during one stage of its progress."

I could tell you my experiences for days; the Being even told me in advance just when the crisis would come, to a second, and just how I was to take the medicine. And although it was madness to obey, we obeyed, and I was perfectly well six or eight hours later. This was the night of Dec. 23rd. Now I am writing to tell you something of why you have not heard from me. I have had a "rendezvous with Death."

New York City

John Carroll

**ED. NOTE.** This letter was written to a friend of Natural Science and permission was granted to publish it. The writer of the letter has not read the books of Natural Science; he is an agnostic, and until he had this experience had never grasped the idea of the possibility of contacting the spiritual world and people, although he had no fear of death. His was an actual personal experience, proving to him that he had friends in another world who assisted him in his hour of crisis.

## FROM A D. D. FRIEND

Have you read the preface of Helen Keller to Swedenborg's "Christian Religion"? A most unusual writing—what did either of them know on the subject of spiritual employment, habits, zones, etc? But pardon me. For many years I have been preaching certain subjects ascribed to those of the Gnosis type: many passages belong to this category. The Church "believes" too much and knows too little of the things that

should be known by anyone who poses as a teacher of the masses. Still, disagree with me, if you wish, some phases of the church life and work are about the only "safety valves" in these days of world uncertainty. Truth is, despite all "educational methods," the world at large is densely ignorant. Kentucky Rev. ———, Pastor, M. E. Church

**ED. NOTE.** There is complete agreement with your final statement. It is readily recognized that the churches are "safety valves" for many people who need them. But there are many individuals in this day who do not feel the need of attending church in order to live well organized, moral lives. It is well for each to be tolerant of the other.

Churches, as institutions for disseminating moral and spiritual information, have their rightful place in the general evolutionary scheme; but churches aborted to political institutions, or to dominating forces of other people's moral and religious lives, are an abomination. As Martin Luther in the dark middle ages assisted thousands of people in freeing themselves from religious domination, so there are many individuals and institutions today that are endeavoring to free more thousands of people from the same destructive influence. The process of education is a slow one.

## A "LOST SOUL"?

Previous to becoming a student of the School I was a zealous member of the L. D. S. Church. While I still believe that I have received values as a result of my activities in the Church, I have now come to disbelieve many of its teachings. Some of them seem to me to be destructive in that they divert one's attention away from true values and toward things of little or no value. I no longer believe that mankind came into existence as "spirits" on another planet, the offspring of Immortal parents, and then transplanted on this earth in physical bodies, which act is called "the fall." I do not believe in the so-called "fall of man" and in the atonement of Christ. Nor can I believe that the Resurrection of the physical body is a fact. I do not believe in baptism for the remission of sins. Nor do I believe that some individuals lie in their graves thousands of years waiting for someone on earth to be baptized in the temple for them so they may be resurrected. I do not believe that marriages should be made to bind husband and wife together for all eternity; that children should be sealed to parents for eternity. I do not believe in the Satan of the Bible as taught by the church. I do not believe that God condemns men to burn in a lake of fire and brimstone, or that in the last days He will burn the wicked as stubble. I do not believe that He destroyed the inhabitants of the earth with a flood, or that He destroys men by earthquakes, famine and pestilence, because they do not obey His commands.

Members of the church spend years of time and thousands of dollars in seeking genealogies of their so-called dead ancestors, and spend more years and many more thousands of dollars building temples and doing ordinance work therein for these dead ancestors. While, in the past, I have participated to some extent in that work, I am not now interested in it. In fact, I have come to look upon it as a waste of time and money. I even go so far as to believe that it is detrimental to some who have passed on to the spiritual planes of life and who believe in this doctrine, and think they cannot go on progressing until some of their relatives on earth do the work for them that they failed to do for themselves. Because of this their attention is diverted from their activities there to the earth plane.

Because of my present attitude toward this work, I cannot

conscientiously participate in it. And so, some of my church friends have come to regard me as a "black sheep" or a "lost soul." These friends say that my life, so far as ethics and morals are concerned, is above the average and cannot be questioned, yet because of my disbelief in these, to them, more important doctrines, I am on the road to destruction. However, I would prefer to travel alone and be right than to travel with the crowd and be wrong. Therefore, I shall follow the path that I believe to be right.

I enjoy the magazine very much. I was particularly pleased with the piece on "resurrection" in the September number as it deals with some teachings of the church that I do not believe in.

Utah A Regenerated Mormon

**ED. NOTE.** Courage is required to travel a road alone in the midst of questioning friends and relatives. Only one who has endeavored to do so knows how much is required. These well-meaning people are so sure of their convictions that unless the other person believes as they do, he is bound for perdition. There are many not strong enough to withstand this barrage. In order to have peace they feel compelled to forego their own ideas and knowledge and conform their lives to other's beliefs.

Is it not interesting to observe the really fine, sincere, splendid characters in their efforts to dominate others by insisting that they are on the high road to the eternal bow-wows unless they believe—you know—the regular tenets? They know the others are living as good lives as they, or perhaps better—but—but—but—what about the hot place unless one believes as the church teaches?

The "regenerated Mormon" deserves commendation; he will have need to practice patience, tolerance, and considerable self-control if he will avoid the rocks and pitfalls ahead of him in this situation. More courage and strength to you on your way, good friend.

#### W. D. B. REPLIES

Gladly the endeavor is made to clarify any statement of my views as expressed in my article appearing in the February magazine.

A careful re-reading of the article reveals that certain qualifying marks appear when "prophets," "prophecies," "gifts," etc., are mentioned, which was intended to be read in relation to the thoughts expressed in the entire article.

Mere "belief" or even "faith" in a professing "prophet," "astrologer," or "medium" may at any later date prove to be absolutely unjustified; therefore should be at all times qualifiedly accepted, subject to errors as well as conditions and persons over whom they have no control.

A fact of Nature, be it constructive or destructive, pertains to the principles of Nature, while that which we use as "money," or dollars and cents, is merely our own material substance on which we have arbitrarily attached measuring symbols of a uniform understanding between persons.

The knowledge acquired by, or in possession of, a genuine prophet cannot be obtained by him on payment of mere dollars and therefore cannot constructively be passed on to others for a monetary value. Not having received it in exchange for a material substance, he cannot constructively impart his knowledge to others for a monetary consideration.

Knowledge—all knowledge—has a concomitant factor which

the individual must assume. It is the Personal Responsibility of right use.

A "medium" expresses while under control the destructive principle in operation. A "Master" expresses the constructive principle in operation.

Mediums may give utterance to certain statements of fact, or even prophecies or forecasts of possible happenings in the future which have been impressed upon and through the medium's organism and which may be merely a dictated opinion of the medium's control, lacking any basis of knowledge or fact.

While I "believe" in certain astrological deductions and computations, also in the possibility of prophecies, no utterance is likely to come from me which could be construed as a verification of either accuracy or inaccuracy of either.

Persons who patronize mediums thereby aid and abet the operation of the destructive principle of Nature, and by so doing align themselves to that extent and must reap the penalty which they invoke upon themselves and help to foster the medium, both psychologically and physically.

Oakland, Calif. Walter D. Bunker

#### RE "FRUSTRATION"

The well written presentation of the subject of "Frustration" by August Brandon has seemed to cause my mental muscles to indulge in some unusual mental gymnastics, including playing leap-frog, pussy-in-the-corner, or something, because after more than one reading of the entire article, I cannot mentally quite reconcile some of the words and expressions with other thoughts which arise and will not be downed. For instance, to quote:

"When evolution is thought of as a bi-sexual principle—positive evolution for integration and negative evolution for re-distribution, applicable to all phenomena," mention is made of frustration as having a relationship to "change of polarity in the evolutionary principle from a positive to a negative mental and physical state."

I would like to request from Mr. Brandon that he furnish some additional data if he has same, to substantiate his statement, particularly pertaining to "change of polarity" in the evolutionary principle of the physical state. Also will he kindly endeavor to elucidate further the meaning he applies to that very intriguing word "disinterestedness" which encompasses duty, friendliness, etc., and precludes anxiety, worry, etc., yet has "no concern whatever about consequences, however drastic they may be."

The entire article has a lot of real mental food for mastication. To make it more easily digestible for me I seem to desire to often substitute some other words, such as "unbiasedness" for the word he uses—"disinterestedness," etc. I would be thoroughly "interested" in having the entire subject more fully elucidated that I might clarify some of the ideas which are still somewhat hazy in my mind; as also that puzzling "fourth dimension."

Berkeley, Calif. B. W. D———.

#### FLOODGATES

Having just experienced the Louisville Flood we enjoyed "Floodgates" in the current issue, very much indeed.

Louisville, Ky. R. F. Sims



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# Few Men Can Read

G. C. Wright

Light from the East keeps shining,  
To guide us along our way.  
The sun keeps rising and setting,  
Controlling both night and day,  
The seasons keep coming and going  
The years are still rolling around,  
But our place in this scene  
And our part of this scheme,  
By man has seldom been found.

We look on the light of the morning,  
And watch for the close of day.  
We plan for the morrow's coming,  
And think of the things we will say.  
We part with our friends in the evening  
And go to our homes and to rest  
And never once dream  
What all these things mean  
For by them all nature is blest.

Some few can read the meaning—  
Thou sun, the great orb of day,  
And see the great spirit behind thee,  
Who giveth to thee thy ray.  
The source from which thou receivest  
Thy light, thy powers, thy all,  
For thou art his servant,  
To make us observant  
That we at his feet may fall.  
Thy light has been shining for ages  
As nature has plod on her way  
Developing man and his powers,  
Building up to this very day.  
Now reason should step into action  
And help us this mystery to solve,  
For nature has brought us  
And misery has taught us,  
The way that all nature evolves